

Kamrupi dialects

Kamrupi dialects are a group of regional dialects of Assamese,^[2] spoken in the Kamrup region. It formerly enjoyed prestige status.^[3] It is one of two western dialect groups of the Assamese language, the other being Goalpariya.^[4] Kamrupi is heterogeneous with three subdialects— Barpetia dialect, Nalbariya dialect and Palasbaria dialect.^[5]

In medieval times, Kamrupi was used in the Brahmaputra Valley and its adjoining areas for literary purposes in parallel with Sanskrit, both for prose and poetry. This went against the practices of literary figures of mid India like Vidyapati who used Sanskrit for prose and Maithili for poetry.^[6] In more recent times, the South Kamrupi dialect has been used in the works of author Indira Goswami. Poet and nationalist Ambikagiri Raichoudhury also used Kamrupi in his works to great extent.^[7] In 2018, the Kamrupi film Village Rockstars became the first from the region to be selected for India's official entry to the 91st Academy Awards.^[8]

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Features

Kamrupi dialects	
Pronunciation	/ˈkæmruːpi/^[1]
Native to	India
Region	Kamrup region
Ethnicity	Kamrupi people
Language family	Indo-European <div>▪ Indo-Iranian<div>▪ Indo-Aryan<div>▪ Eastern<div>▪ Bengali-Assamese<div>▪ Assamese<div>▪ Kamrupi dialects</div></div></div></div></div></div>
Dialects	<div>▪ Barpetia dialect,</div> <div>▪ Nalbariya dialect,</div> <div>▪ Palasbaria dialect</div>
Writing system	<div>▪ Assamese alphabet</div>
Language codes	
ISO 639-3	—
Glottolog	<i>None</i>

Phonology

Vowels

	Front			Central			Back		
	IPA	ROM	Script	IPA	ROM	Script	IPA	ROM	Script
<u>Close</u>	i	i	ই/ঈ				u	u	উ/ঊ
<u>Near-close</u>							ʊ	ú	ও
<u>Close-mid</u>	e	é	এ'						
<u>Open-mid</u>	ɛ	e	এ				ɔ	o	অ
<u>Open</u>				a	a	আ			

The Kamrupi dialects have seven phonemes in contrast to the eight in standard Assamese dialect. The phoneme that is missing in the Kamrupi dialects is the close-mid back rounded vowel /o/ (অ'). In the Kamrupi dialects, this vowel is replaced by another vowel, a diphthong or a different form.

Replaced by		Early Assamese		Standard Assamese		Kamrupi	
অ	ɔ	ভৈল	bhoilo	হ'ল	/hol/	হল	/hɔl/
		হৈব	hoibo	হ'ব	/hobɔ/	হবো	/hɔbɔ/
আ	a	কলা	kola	ক'লা	/kola/	কলা	/kala/
উ	u			ব'ল	/bol/	বুল	/bul/
এ	ɛ	গৈল	goilo	গ'ল	/gol/	গেল	/gɛl/
ও	ʊ	কৈত, কহিত	koito, kohito	ক'ত	/kot/	কোত	/kɔt/
ওই	ɔi	ৰহিল, ৰহিলেক, ৰহিলা, ৰহিলন্ত	rohilo, rohileko, rohila, rohilonto	ৰ'ল, ৰ'লে	ɾolɛ/	ৰোইল, ৰোইলাক	/ɾɔill/, /ɾɔilak/

- The treatment of ks as kh which is a notable feature in Early Assamese and the Kamrupi dialect has been found in Kamarupa inscriptions, such as inscriptions of Ratna Pala where ksitimatha>khimatha was used.^{[9][10]}
- One of the most prominent features of Kamrupi is the use of initial stress, as opposed to penultimate stress in the eastern dialects, which effectively shortens the word^[11] (*komora*, Eastern dialect; *kumra*, Kamrupi dialect^[12]). Though standard Assamese follows the pan-Indian system of penultimate, Kamrupi shares the initial stress, with some difference, with the Bengali,^[13] where the initial stress system established itself as the dominant feature in the 16th century.^[14] In Kamrupi dialect too, the initial stress is a later development which is a result of contact with some linguistic group.^[15]
- Medial vowels are thus rarely pronounced or largely slurred over.
- In standard Assamese if a word has two /a/ sounds side-by-side, the first /a/ turns into an /ɔ/ or /ɛ/, a feature that became prominent in writings of Hema Saraswati, Harivara Vipra, Kaviratna Saraswati etc.^[16] In Kamrupi, two consecutive /a/ are tolerated (*star*: /taɪa/ (Kamrupi), /tɔɪa/ (Standard)).^[17] The early Assamese used pan Indian system of tolerance of both the parallel /a/.^[18] In disyllabic words, the second /ɔ/ becomes an /a/ (hot: /gɔɪam/, Kamrupi; /gɔɪɔm/, St. Assamese).^[19]

- Epenthetic vowels are the rule in Kamrupi dialects, with even diphthongs and triphthongs appearing in initial syllables (*haula* Kam; *haluwa* St) (*keuila* Kam; *kewaliya* St), and a complete absence of diphthongs in the final syllables.^[20]
- High vowels are feature of Kamrupi, in contrast to predominance of medial vowels in Standard Assamese. Kapur, tule, mul, tamul and khalu in eastern Assamese as against Kapor (cloth), tole (raises), mol (worth), tamol (betel-nut) and khalo (I have eaten) in Kamrupi.^[20]
- The east Assamese favours de-aspiration as against aspiration of Kamrupi in same phonological context.
- /x/ does not occurs finally in Kamrupi, it does sometimes in eastern Assamese. In non-initial position Old Indo-Aryan sibilants become /kh/ and sometimes /h/, whereas in eastern Assamese it becomes /x/, e.g. Akha (Kamrupi) and Axa (Standard Assamese).

Morphology

- Western Assamese shares morphological peculiarities with North Bengali. The plural suffixes in Western Assamese -hamra and -gila have parallel forms in North Bengali -amrah, the remote demonstrative plural and -gila, -gla.^[21] The plural suffixes of Kamrupi are very different from the eastern Assamese (Kamrupi: -*gila*, -*gilak*; Standard: -*bür*, -*bilak*). Kamrupi plural suffixes has continuity from ancient times, as opposed to late medieval appearance of *bür* and *bilak* in Eastern Assam.
- Standard uses -*loi* in the dative case ending, Kamrupi uses the dative-accusative case ending -*k* or the locative -*t* (Kamrupi: *ghorot/ghorok zaũ*; Standard *ghoroloi zaũ*).^[22]
- The instrumental sense -*di* in Kamrupi is increasingly accepted in the Standard now (Kamrupi: *hatedi*; Standard: *hatere*).
- Kamrupi has large variety of adverbial formations such as - ita, - ethen, - enke and - kahai, which are quite different in Eastern Assamese.
- Pleonastic suffixes of East Assamese are distinct from those of Kamrupi like - ni, - na, - holi.
- The enclitic definites are separate in both the languages.
- In the Eastern variety - heten is used for past conditional, as against Kamrupi - hoi.
- Formation of verbs from nouns and participles are more common in Kamrupi than Eastern Assamese.
- Kamrupi has - lak and - ilak for third personal affix while East Assamese uses - le and - ile for the same (Kamrupi: *xi khalak*; Standard: *xi khale*).

Similarities with Eastern Assamese

According to Upendranath Goswami, differences between Kamrupi and east Assamese is not insignificant, they ranged over whole field of phonology, morphology and vocabulary.^[23]

Its unique features distinguishes it from Eastern Assamese, there may some commonalities—case endings, conjugational affixes, pronominal roots, derivatives and vocabulary—that underscore a fundamental unity,^[24] nonetheless, Kamrupi dialect, with a long history of its own differs greatly from the eastern variety of Assamese.^[25]

Dr. Nirmalendu Bhowmik, while discussing similarity of Kamrupi with Eastern Assamese, observes that despite some similarity in morphology, there is absolutely no similarity in terms of phonology, though both languages shares few common words.^[26]

Comparison with other Eastern Indo-Aryan languages

Eastern Indo-Aryan languages share a common phonological structure.

Kamrupi	Sylheti	Standard Assamese	Translation
Xi ghorot/ghorok gesi	He Goro gese	Xi Ghoroloi/Ghorot goise	He has gone home.
Tai Ghorot gesi	Tai Goro gese	Tai Ghoroloi/Ghorot goise	She has gone home.
Eta Kamot aihlu/aisu	Extā xamo aisi	Eta Kamot Ahilû/Ahisû	I have come for some work.
Deksa na?	Dexso ni?	Dekhisa ne?	Have you seen it?
Zaba na tumi?	Zaibay ni tumi?	Zaba ne tumi?	Will you leave?

Glossarial

There is differences in vocables of Kamrupi and Eastern Assamese, such that even common objects are denoted by different words. In eastern variety there are no generic terms to such English words like brothers and sisters, Kamrupi do have, such as bhak and bainak. Kamrupi also uses /soli/ for both boys and girls collectively for children, East Assamese lacks such forms.^[27]

Khüam	Xauaimu	Khüam	Feed (Someone)
Kumra	Kumṛa	Kümüra	Gourd
Mekur	Mekur/Bilai	Mekuri	Cat
Hosa	Hasa	Xosa	Truth
Dhól	Ḍul	Dhül	Drum
Nun	Nun	Lün	Salt
Sana	Aulad	Püali/Sona	Offspring
Dima	Ḍim/Enḍa/Boida	Koni/Dim	Egg
Gila/Gilak	Guin	Bilak	Plural suffix
Pani ^[28]	Fani	Pani	Water
Taka	Texa	Toka	Money
Bazar	Bazar	Bozar	Market
Chowk	Souk	Tiniali/Sariali	Town square
Manhu	Manu/Manuš/Mainš	Manuh	People

Old Indo-Aryan words

Kamrupi retained many Old Indo-Aryan words.

Kamrupi	East Assamese	Sylheti	O.I.A	Translation
Theng	Theng	Teng	Tanga	Leg
Pek	Büka	Fex	Panka	Mud
Phen	Phen	Fen	Phena	Foam
Bor	Bor	(Damand)	Vara	Bridegroom
Bari	Bari	Utan	Vatika	Enclosed ground with plantation
Soli	(Löra-süali)	Sabal	Challi	Offspring
Boni	Bhoni	Boni/Boin	Bhagini	Sister
Dima	Dim	Dim	Dimba	Egg
Kake	Kakoi	Xaxoi	Kanikattika	Comb
Niar	Nior	Nior	Nihara	Fog
Kurma	(Mitir)	(Kutum)	Kutumbaka	Relative

Definition of the region

The Kamrup between Manas and Barnadi rivers,^[29] where Kamrupi is spoken, formed the capital area of two of three dynasties of the ancient Kamarupa kingdom (4th–12th century), with Pragjyotishpura (Guwahati)^[30] and Durjaya (North Guwahati).^[31] Kingdom existed as parallel to Davaka of central Assam.^[32] Absorption of Davaka by Kamrup marks eastward expansion of latter,^[33] which ultimately covered area from the Karatoya in the west to the temple of Dikkaravasini at Sadiya in the east, Bhutan in north and Northern Bangladesh in south.^{[34][35]}



Medieval

Mughals established four *sarkars* (administrative units): Bangalbhum, Dhekeri, Dakkhinkul and Kamrup; placing Kamrup in "Sarkar Kamrup".^[36] The Kamrupi is currently prevalent in Mughal Sarkar of Kamrup.^[37] In late medieval times, Kamrupi literary style passed to eastern Assam.^[38] The examples of medieval Assamese or middle Kamrupi are obtained from the 14th century from North Bengal, Western Assam and fewer in central Assam, and this was followed by a deluge of literary activity in the 16th century that accompanied the growth of Srimanta Sankardeva's Vaishnavite movement. The literary activities occurred throughout Assam and North Bengal, and influence of Kamrupi remain strong throughout.

Some forms of Early and Middle Assamese which are still present in some dialects of Kamrupi Assamese and Central Assamese but absent in current Eastern Assamese (in *italics*):

- "manusya sahasrar madhyato kono janase punyabase *gyanak lagi* yatna kareemane durlabh jnano *tumat* krpaye kaho". (Katha Gita, 1593-1597)
- "āke śuni lakśminārāyane *ghilāk* khedi āhil. baṅgāle *khāibāk napāi* gaṛar bhitarete *śukhāi* mare...*tāhnār* mukhat; *āhnār* sange"^[39] (Kamrupar Buranji, 17th century)
- barphukane *maharajat* janova rup kari sihtar manuhak maharajar *thaik* anai...*sidikir parā*^[40] (Tripura Buranji, 18th century)

Colonial

Kamrup passed to the British in 1824, and the colonial district, largely congruous to the Kamapitha and Mughal Sarkar became the Undivided Kamrup district in the post-colonial period. Form spoken in Eastern Assam, come to notice due to translation of Bible in 1838 by American Baptist Missions, as part of conversion process. British adopted Eastern Assamese as the standard official language in 1873, due to recommendations of Christian missionaries.^{[41][42]} Whereas the Kamrupi was non-uniform, the eastern dialect was uniform over a large territory in eastern Assam.^{[43][44]} Nevertheless, Kamrupi pandits like Shyamal Choudhury, Amrit Bhushan Adhikary and Kaliram Medhi objected the imposition of eastern Assamese as official language of entire valley, especially in Kamrup due to distinctness and antiquity of Kamrupi language.

Modern

Since the center of literary activity has moved back to Guwahati in Kamrup, the standard based on eastern dialects has started acquiring Kamrupi dialectal elements in recent decades. For example, the instrumental case is *-di* in Kamrupi (*hatedi*, "with hand") and *-re* in eastern Assamese (*hatere*),^[45] and the Kamrupi form is increasingly common in the Standard.

These dialects are now spoken in the present districts of Kamrup Rural, Kamrup Metropolitan, Nalbari, Barpeta, Darrang, and parts of Goalpara, Udalguri and Chirang. The name is derived from the collonial Kamrup district, from Kamarupa kingdom.^{[46][47]}

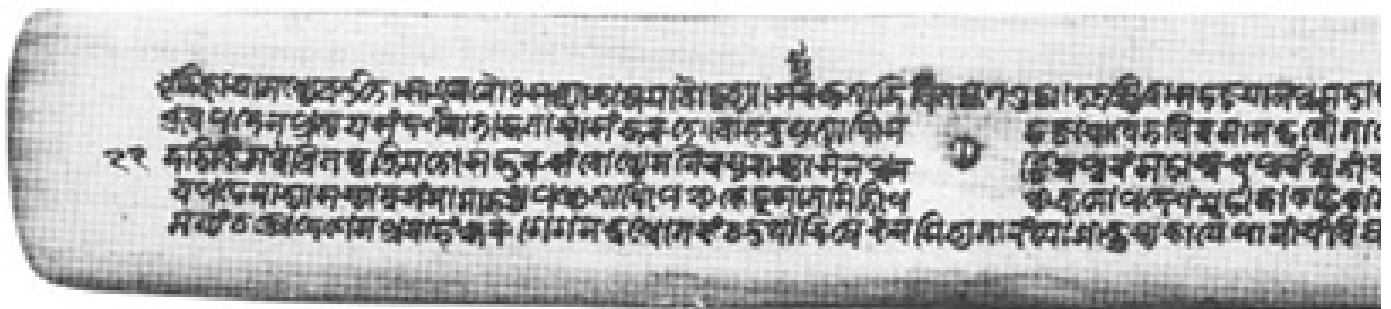
Scholarly views

Magadhi Prakrit, keeping north of the Ganga river, gave rise to the Kamarupa Apabhramsa dialects of Western Assam and North Bengal. He divides Magadhan dialects regionwise as Radha, Varendra, Kamarupa^[48] and Vanga^{[49][44][50]}

Sukumar Sen referring to ancientness of Kamrupi, wrote, "Assamese, or more appropriately the old Kamarupi dialect entered into Kamrup or western Assam, where this speech was first characterized as Assamese."^[51]

Upendranath Goswami wrote, "The Assamese language, coming from the west was first characterized in Kamrup or Western Assam whose boundary comprised in early times the whole of North-Bengal, including Cooch-Bihar, Rangpur and Jalpaiguri districts of Bengal".^[52]

Literature



Charyapada

The early examples of Kamrupi writings and literature are copper plate seals of Kamrupi kings, issued in different parts of eastern and Northern India and the Charyapada, which is a collection of 8th-12th century Vajrayana Buddhist caryagiti, or mystical poems. Being caryagiti (songs of realization), the Charyapada were intended to be sung. These songs of realization were spontaneously composed verses, that expressed a practitioner's experience of the enlightened state. A manuscript of this anthology was discovered in the early 20th century, by Hariprasad Shastri in Nepal. It provides the examples of the Kamrupi and other eastern Indo-Aryan languages.

The writers of the Charyapada, the Mahasiddhas or Siddhacharyas, belonged to the various regions of Kamrup (Assam), Gauda (Bengal), Kalinga (Orissa) and Mithila (Bihar). A Tibetan translation of the Charyapada was also preserved in the Tibetan Buddhist canon.^[53]

The notable medieval Kamrupi literary figures are Rama Saraswati, Ananta Kandali, Sridhara Kandali, Sarvabhauma Bhattacharya, Kalapachandra Dvija and Bhattadeva, the father of Assamese prose.^[54] Hema Saraswati and Haribara Vipra are two other well known Kamrupi poets. Hema Saraswati composed the "Pralhad Charitra" based on the Vamana Purana, while Haribara Vipra translated the Aswamedha Parva of the Mahabharata. Kaviratna was the author of the "Jayadratha Vadha". His home was at Sila, a village within the Barpeta district. The writings of all these three poets are still extant. To a some what later period belonged Madhava Kandali and Rudra Kandali. The former versified portions of the Ramayana and the latter composed, in Kamrupi verse, portions of the Mahabharata.

Sankara Deva who was born in 1449 A.D., refers to Madhava Kandali as one of the reputed poets belonging to an earlier age. It may therefore place both Madhava Kandali and Rudra Kandali towards the end of the fourteenth century. In his Ramayana, Madhava Kandali himself states that his other name was Kaviraj-Kandali and that though he could easily compose verses in Sanskrit he composed the Ramayana in Assamese verse for the benefit of the people at large. Madhava Kandali wrote also another poem entitled "Devajit." Sixteenth century, witnessed a great development of the vernacular literature of Kamarupa. The Yogini Tantra, a well-known Sanskrit work which gives the boundaries of the kingdom of Kamarupa, as it existed during the rule of the Pala kings, probably written in Kamarupa during the first part of the sixteenth century. To this period it must also assign the compilation of the Behula Upakhya by Durgabar Kayastha, a native of Kamakhyā.^[55]

See also

- Kamrup (disambiguation)
- Kamrupi (disambiguation)

Notes

1. "1970, English, Thesis edition:A study on Kāmṛpī : a dialect of Assamese.Goswami, Upendranath" (<http://trove.nla.gov.au/work/9087859?selectedversion=NBD1507246>). trove.nla.gov.au. Retrieved 22 February 2017.
2. Kamrupi is defined as a dialect of Assamese in the title of the seminal work—Goswami, Upendranath (1970), *A Study on Kamrupi: A dialect of Assamese*
3. (Goswami 1970:4)
4. (Kakati 1941, p. 16)
5. Goswami, , Upendranath (1970). *A study on Kāmṛpī: a dialect of Assamese*. Dept. of Historical Antiquarian Studies, Assam. p. 28. "The sub-dialectical varieties of Kamrupi may be grouped mainly into three divisions —western, central and southern. The variety spoken in the area comprising Barpeta, Sundardiya, Patbausi, Bhabani- pur etc. is western, that of Nalbari and its surrounding areas is central."

6. Medhi, Kaliram (1988). *Assamese grammar and origin of the Assamese language*. "Prose had also been used by the Maithili poets, Vidyapati, Harsanatha and others,--in their dramas. But whereas the Maithili poets prose was in Sanskrit and their songs alone in Maithili Sankara Deva's prose and songs were both in Kamrupi."
7. Sahitya Akademi, *Indian literature: Volume 30*, 1987 Ambikagiri set a new trend in Assamese by his abundant use of Kamrupi language in his writings.
8. "'Village Rockstars, Film On Guitar-Playing Girl, Is India's Oscar Entry'" (<https://www.ndtv.com/entertainment/india-picks-national-award-winning-village-rockstars-as-oscar-entry-1920419>). Retrieved 11 October 2018.
9. (Goswami 1970:3)
10. The Assam Academy Review - Issue 1. Assam Academy for Cultural Relations. p. 47.
11. "The word stress in the Kamrupi dialect is uniformly and dominantly *initial* as opposed to the *penultimate* stress of the standard colloquial." (Kakati 1941, pp. 16–17)
12. (Goswami 1970, p. 19)
13. "Assamese follows the pan Indian system of penultimate stress and bengali has an initial stress. Even in that respect Bengali differs from Kamrupi dialect which also has an initial stress." (Kakati 1941, p. 7)
14. "...the initial stress had the victory ultimately and by the end of the Middle Bengali period [c1500 CE, p132] it is very likely that it was active in west central Bengali and most Bengali dialects thus giving to modern Bengali their typical form (ODBL 282) (Southworth 2005, p. 141)
15. "In Western Assam perhaps in contact with some people speaking a language with a strong initial stress the penultimate stress of the primitive language got shifted to the initial syllable. In Eastern Assam the original penultimate stress persisted." (Kakati 1941, p. 84)
16. "In all these writers, the Assamese idiom seem to have been fully individualized...So is an anterior *ā* shortened before a following *ā*." (Kakati 1941, p. 12)
17. (Goswami 1970, p. 15)
18. Upendranath Goswami, *A Study on Kāmṛūpī: A Dialect of Assamese*, 1970, Page 96 In early Assamese we find such forms : dayaluka rama tumi bolaya sansare
19. (Goswami 1970, p. 16)
20. (Kakati 1941, p. 17)
21. Goswami, Upendranath Goswami (1970). *A study on Kamrupi: a dialect of Assamese*. Dept. of Historical Antiquarian Studies.
22. (Goswami)
23. Goswami, Upendranath (1970). *A study on Kāmṛūpī: a dialect of Assamese*. Dept. of Historical Antiquarian Studies, Assam. p. 9.
24. (Kakati 1941, p. 18)
25. Sen, Nigam, Sukumar, Ramesh (1975). *Grammatical Sketches of Indian Languages with Comparative Vocabulary and Texts*. Controller of Publications. p. 36. "This Kamrupi dialect, with a long history of its own differs greatly from the eastern variety of Assamese."
26. Barmā, Sukhabilāsa (2004). *Bhāwāiyā: Ethnomusicological Study*. Global Vision Publishing House. p. 104. ISBN 8182200709.
27. Goswami, Upendranath (1970). *A study on Kamrupi: a dialect of Assamese*. Dept. of Historical Antiquarian Studies. p. xvii.
28. (Goswami 1970, p. 80)
29. Deba Brat Sharma (1995), *Changing Cultural Mosaic of a Village in Assam*, Page 10, an end the kingdom of Kamarupa and since then the area between the rivers the Manas on the west and the Barnadi on the east came to be known as Kamrup
30. T. Raatan (2006), *History, Religion and Culture of North East India* - Page 70 Known in the ancient lore as the kingdom of Pragjyotisha and Kamrupa, the capital having been Pragjyotishpura situated in or near Guwahati

31. Chandra Dhar Tripathi, Indian Institute of Advanced Study (2002), Aspects of the medieval history of Assam, Page 17 Ratnapala founded a new city called Sri Durjaya and shifted his capital there. It has been identified with the ruins at modern North Gauhati
32. Suresh Kant Sharma, Usha Sharma (2005), Discovery of North-East India: Geography, History, Culture, ..., Davaka (Nowgong) and Kamarupa as separate and submissive friendly kingdoms
33. Kanak Lal Barua (1966), *Early history of Kāmarupa*, Page 31 in the sixth or the seventh century this kingdom of Davaka was absorbed by Kamarupa
34. S. P. Sinha (2007), *Lost Opportunities: 50 Years of Insurgency in the North-east* Kamrup included the whole of Brahmaputra Valley, Bhutan, Rangpur district (Bangladesh), Cooch Behar, part of Mymensingh district of Bangladesh and Garo
35. ...the temple of the goddess Tameshwari (Dikkaravasini) is now located at modern Sadiya about 100 miles to the northeast of Sibsagar" (Sircar 1990, pp. 63–64).
36. (Gogoi 2002, p. 99) The Sarkar of Kamrup was between the Manas and the Barnadi rivers on the north bank, and was bounded in the east by the *Asurar Ali*
37. "Uttorkol or Dhenkiri north of the Brohmoputro, Dokhyinkul south of the same, Bangalbhumī west of the Brohmoputro, and Kamrup proper, called so as containing Gohati, the most ancient capital of the country." (Martin 1838, p. 417)
38. (Goswami 1970, p. 10)
39. Goswami, Upendranath (1978). *An introduction to Assamese*. Mani-Manik Prakash. p. 14. "āke śuni lakśminārāyane ghilāk khedi āhil. baṅgāle khāibāk napāi gaṛar bhitarete śukhāi mare...tāhnār mukhat; āhnār sange"
40. Goswami, Upendranath (1978). *An introduction to Assamese*. Mani-Manik Prakash. p. 14. "barphukane maharajat janova rup kari sihatar manuhak maharajar thaik anai...sidikir parā"
41. Garg, Gaṅgā Rām (1992). *Encyclopaedia of the Hindu world: Volume 3*. "With the publication of the translation of the Bible (1838) done by Nathan Brown of the American Baptist Mission Group, modern period of Assamese language began."
42. George, K. M. *Modern Indian literature, an anthology: Volume 3*. "In the restoration of the language (Eastern Assamese), American Baptist missionaries played a very significant role."
43. (Goswami 1970, p. 11)
44. (Chatterji 1970, p. 140)
45. (Goswami 1970, p. 21)
46. Robert Montgomery Martin, *Puraniya, Ronggopoor and Assam*, 1838 The ancient Hindu territory of Kamrup, which extends east from the Korotoya, where it joined the kingdom of Motsyo, to Dikkorbasini.
47. Great Britain. India Office, *The India list and India Office list*, 1819 The earliest authentic traditions attest the existence of a Hindu kingdom of Kamrup, with its capital at Gauhati.
48. Suniti Kumar Chatterji (1926), *The origin and development of the Bengali language, Volume 1* One would expect one and identical language to have been current in North Central Bengal (Pundra-varadhana) and North Bengal and West Assam (Kamarupa) in the 7th century, since these tracts, and other parts of Bengal, had almost the same speech
49. Bangladesh Itihas Samiti (1999), *Sylhet: History and Heritage*, Page 591 Suniti Kumar Chatterjee in his Origin and Development of Bangla Language (ODBL) divided the Bangla dialect into four groups in accordance with the name of the regions such as Rada, Pundra or Barindra, Banga and Kamrupi
50. Suniti Kumar Chatterji, *The origin and development of the Bengali language, Volume 1* Eastern Magadhi Prakrita and Apabhramsa has four dialect groups (1) Radha-the language of West Bengal and Orissa (2) Varendra-dialect of North Central Bengal (3)Kamarupa-dialect of Northern Bengal and Assam and (4) Vanga-dialect of East Bengal.

51. Sukumar Sen, *Grammatical sketches of Indian languages with comparative vocabulary and texts*, Volume 1, 1975, P 31, Assamese, or more appropriately the old Kamarupi dialect entered into Kamrup or western Assam, where this speech was first characterized as Assamese.
52. Goswami, Upendranath Goswami (1970). *A study on Kamrupi: a dialect of Assamese*. Dept. of Historical Antiquarian Studies. p. 4.
53. Upendranath Goswami, *A study on Kamrupi: a dialect of Assamese*, 1970, They cannot furnish the grammatical structure of Kamrupi or Assamese for which we are to turn our attention to the songs of the Buddhist Siddhacaryas, known as Caryas, composed in between 8th to 12th centuries A.D.
54. (Goswami 1970:4)
55. Shashi, S. S. (1996). *Encyclopaedia Indica: India, Pakistan, Bangladesh: Volume 100*. Anmol Publications. ISBN 8170418593.

References

- Goswami, Upendranath (1970). *A study on Kāmṛūpī: a dialect of Assamese*. Dept. of Historical Antiquarian Studies, Assam.
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